

# **Abstracts from the Seventeenth Annual Conference on Ethnic and Minority Studies**

## **“Ethnicity in America: Interdisciplinary Approaches”**

**Seattle, Washington  
March 2-5, 1989**

Johnnella Butler, chair of Afro-American Studies at the University of Washington, directed the seventeenth annual Conference on Ethnic and Minority Studies in Seattle. Graduate students and staff from the Department of American Ethnic Studies provided support for the planning and several students from the University of Washington participated either as presenters or observers. Participants from throughout the United States arrived in Seattle during a rare spring snowstorm to hear papers on the conference theme, “Ethnicity in America: Interdisciplinary Approaches.” Participants were welcomed by James D. Nason, Associate Dean of Arts and Sciences at the University of Washington, and the General Session featured Leonard Forsman, Director of the Suquamish Museum and Secretary of the Tribal Council of the Suquamish Indians, who addressed issues faced in Seattle and elsewhere. Also in the General Session, Erasmo Gamboa, Director of Chicano Studies at the University of Washington, related the history of Chicanos in the State of Washington and discussed current Hispanic issues. Spencer Shaw delighted the audience at the annual banquet with “Stories from Around the World.” He reaffirmed the power of storytelling throughout time and across cultural boundaries. At the banquet the annual Ernest M Pon award was received by Cherry Kinoshita on behalf of the Japanese-American Citizens’ League for their efforts on the reparations issue. The Charles C. Irby Service award was given to Gretchen M. Bataille, editor of NAES publications, for her service to the Association and her efforts on behalf of ethnic studies. These abstracts and comments from respondents make clear the variety and vitality of ethnic studies; in addition, the topics clearly demonstrate the research which has been done and the greater needs to continue the exploration of the varied dimensions of ethnic experience.

### **SESSION I: “Programmatic and Classroom Issues of Ethnic Studies: Targeting Populations and Stereotypes.”**

Chair: Calvin Harris, University of Oregon.

Ernest B. Johnson II, University of Washington. **“A Four Component Teaching Module for use in Teaching Multiethnic Students at All Educational Levels.”**

The traditional Anglocentric educational system has both structurally and substantively failed to adequately arrest the rapid decline in the educational standards

of multiethnic students. This university-based program is conceived of as being operated by advanced or graduate students who establish contacts with the teachers, administrators, parents, community leaders and other concerned bodies in the student's greater educational environment.

This contact provides the basis for an ethnography of the total pedagogical environment which allows for the implementation of the Multiethnic Teaching Module. This module is an innovative attempt to contribute to the drastic pedagogical reform required to address rising attrition and failure rates among the other many current problems. The specific goal of the module is, as with Banks (1987), to develop essential decision making and social and academic skills in specifically targeted multiethnic students.

The modular curriculum consists of four component levels: (1) grades 0-6, (2) grades 7-9, (3) grades 10-12, and (4) university students. Each component-level consists of seven curricular phases beginning with an assumption of needs, leading to an investigation and ending with an evaluation of the implemented module.

The MTM is thus an alternative curriculum and delivery system with the potential of addressing the needs of multiethnic students at all educational levels. It requires trained and committed implementors and teachers with the support of parents, school administrators and a designated pedagogical network within the community.

**Juan Gonzales, Jr., California State University, Hayward. "Presenting Cross Cultural Materials in the University Classroom."**

The introduction of this paper provides an investigation of the historical role of Ethnic Studies programs on university campuses as the sole source of information regarding the status of ethnic minorities in American society. Following the Ethnic Studies approach, the multicultural approach to higher education is presented as a contemporary educational philosophy and pedagogical approach. The historical fallacy of the Melting Pot theory is examined and the more applicable cross-cultural approach in the university classroom is demonstrated.

The substance of this paper provides faculty members and university administrators with a succinct presentation of the philosophy of the multicultural perspective in higher education and concludes with some very practical suggestions on how university faculty can introduce cross-cultural materials into their general education courses.

**Robert Catlin, Florida Atlantic University. "Creating an Ethnic Studies Program at Florida Atlantic University: New, Different and Innovative . . . or Reinventing the Wheel."**

Florida Atlantic University is a state supported institution of 11,000 students, 5% of whom are black and 4% Hispanic. Up until 1987, there was no attempt to install an Ethnic Studies Program, but with the arrival of a new academic Dean who was formerly chair of Minority Studies at Indiana University, efforts to develop such a program began.

This paper as a case study, traces the evolution of Ethnic Studies at FAU describing the initial strategies, roles of key participants, and successes as of February, 1989. Primary attention will be given to these lessons learned that are transferrable to existing Ethnic Studies programs and entities interested in establishing new ones.

**Respondent: Elizabeth V. Spelman, Smith College**

The papers remind us of the variety of fronts on which the educational system has to be challenged, and the importance of change taking place everywhere in order for changes anywhere to be significant.

These papers describe some of the damage done — to all of us here as well as to our students and our children — by our educational systems; we are all harmed, albeit in different ways, whether we are the perpetrators or targets of ethnocentrism.

Overwhelming evidence of harm exists to those belonging to what Gonzalez tellingly calls identifiable ethnic groups: being ignored, or being recognized, but in stereotypical, condescending and otherwise ignorant and arrogant ways by Anglo teachers.

There is evidence in Anglo students and teachers of what might be called a severe learning impairment, with symptoms of the kind Gonzalez and Johnson describe: profound ignorance; debilitating fear about facing those of whom one is ignorant; self-deception about not having an ethnic identity; and belief that "ethnic studies" is only for "ethnic peoples."

Following up on Johnson's concern about the relation between learning to establish and take pride in one's identity and, at the same time, being able to think about it critically, we can't assume that increased tolerance and respect, even increased curiosity of the best sort (i.e., not regarding someone as an exotic specimen), will lead

to a perfect harmonization of interests among different ethnic groups. There may be times when the expression of what appears to be one's cultural identity could be not just disagreeable to others but even harmful. This raises the very difficult question of how much of a group's identity it would have to give up, or mute, in order to live with respect for others. We should be ready to deal with what people are going to do with the knowledge and awareness that a truly multiethnic education would provide. We don't want to be at war, but then we don't want simply to nod politely in one another's direction — there's no engagement there, and indeed no real respect.

## **SESSION II: "Cultural Traditions in Ethnic Music and Festivals as Ethnography."**

Chair: Harriet Ottenheimer, Kansas State University.

### **Greg Steinke, University of Arizona. "The Use of Native American Music and Poetic Images in the Compositional Process."**

Native American music and poetic images are incorporated into several of Steinke's recent compositions: *Image Music* for flute, oboe, trombone and contrabass, *One by One* for flute and harp, and *Wind River Country* for woodwind quintet plus discussion on some of the problems of utilizing Native American music in an art music context. Some discussion is also included on possible strategies for utilizing Native American musical materials in interdisciplinary courses or with students who might wish to work on projects incorporating these or similar materials. This is a lecture/demonstration format with handouts and short, recorded musical illustrations of original source materials followed by their usage in the context of the above pieces.

### **Keith D. Miller, Arizona State University. "Kenneth Burke's Five Dogs and the Songs of Freedom."**

Kenneth Burke analyzes a term according to five methods (or "dogs")—a scheme that can help us to understand the "freedom" songs of the civil rights movement. "Primal" uses of "freedom" appeared in songs of Edenic innocence and songs about death. The "jingle" rhythm of "freedom" proved adaptable, whereas the monosyllabic "free" appeared much less often. Organizers warred with "lexical" meaning by loading "freedom" with positive associations. "Entelechial" uses of "freedom" equated it with perfection. "Woke up this morning with my mind stayed on Jesus" became "Woke up this morning with my mind stayed on freedom." Here "freedom" substituted for "Jesus" and thus became a term of absolute perfection. "Tautological" uses of "freedom" linked it to other positive associations as song leaders transmuted spirituals, hymns, gospel tunes, union songs, and breezy pop standards into civil rights anthems. By enlisting available cultural resources, composers freighted their anthems with easily recognizable expressions of hope and triumph.

### **Respondent: Phillips G. Davies, Iowa State University.**

Both papers deal interestingly with the use of ethnic music, but in two very different directions. Miller, after connecting black civil rights protest music with Burkean theory, goes on to analyze the major metaphors found in the music. In the songs, the key concept is "freedom," most often used in a religious context as much as in a political one.

Steinke's presentation was primarily a discussion of how the author used Native American music and transformed it into more-or-less traditional classical music form, in the main example presented, a quartet for flute, oboe, trombone, and contra bass. Examples of Native American chants and other music were later seen in the context of the finished composition. In evaluating this presentation, I did have the advantage of a serious interest in classical music, and thus was aware that Steinke is working in a long tradition in which various sorts of folk music—widely conceived—have been used in the composition of original music.

Different as the two presentations were, they both deal with the general subject matter and contribute significantly, to, in one case our appreciation of the civil rights movement, and in the other one, to the idea that examples of American music can be transformed into contemporary music in a manner which both makes use of the old material but that also transcends it to make it "something rich and strange."

## **SESSION III: "Ethnic Studies and the Canon."**

Chair: Johnnella Butler, University of Washington.

### **Phillipa Kafka, Kean College of New Jersey. "How a Feminist and Afrocentric Interdisciplinary Approach Can Create a Model American Literature Survey I Course."**

This paper presents a comprehensive, intellectually stimulating model for an

American Literature Survey I course by first defining “comprehensive,” then revealing the opposite by sample Table of Contents from recent anthologies. I justify selections of authors chosen for the new, comprehensive model course—first those from the “traditional canon” who remain on the syllabus, such as Hawthorne and Melville. Following this, I present authors such as Jacobs and Fuller who will be added to the new canon from a far richer and more diverse gender, race, ethnic, and class base of representation and perspective.

#### **SESSION IV: “Dynamics and Teaching in an Interdisciplinary and Ethnic Studies Context.”**

Chair: Janice Clemmer, Brigham Young University.

Gretchen M. Bataille, Arizona State University, and David M. Gradwohl, Iowa State University. **“Potsherds, Poems, and Pow Wows: An Interdisciplinary Approach to American Indian Studies.”**

Faculty in several disciplines have played significant roles in the development of the American Indian Studies Program at Iowa State University. The introductory course is team-taught by faculty from anthropology, English, history, and art with guest lecturers from American Indian communities and specialists in law, education, politics, and religion. Students, mainly non-Indian, use the course as part of the American Indian Studies minor, for the multi-cultural non-sexist requirement in the College of Education, or as an alternative for the foreign cultures requirement in the College of Sciences and Humanities. This course enhances disciplinary courses in preparing students for teaching or for human service and governmental careers.

Ruth Frankenberg, University of Washington. **“Teaching White Women, Racism and Anti-Racism in a Women’s Studies Program.”**

I developed and taught “White Women, Racism and Anti-Racism” for the Women’s Studies Program at the University of California, Santa Cruz in 1988. I describe the institutional context which made possible and appropriate a course focused on white women as racially positioned actors, and describe, too, the personal history and research experience that prepared me to teach it. I discuss the course structure, readings and assignments. The course was interdisciplinary; equally crucial was participants’ ability to work in a range of registers — historical, sociological, political, experiential, emotional. My discussion of students’ and teaching assistants’ interaction with the course includes exploration of the difference race and ethnicity made to the meaning of the course for participants. Finally, I speculate on the course’s effects on the Women’s Studies Program more broadly.

Victoria Ekanger, University of Washington. **“On Requiring Fieldwork in Ethnic Studies and Women’s Studies: Social Action Epistemology.”**

Respondent: Stewart Rodnon, Rider College.

One of my favorite remarks in the imperative voice is E.M. Forster’s dictum, “Only connect,” and this might be the thesis for the experimental teaching approaches delineated in these three papers. I believe fundamentally, as I complete my thirtieth and final year of college teaching, that it’s not simply knowing the facts that is significant, but making the crucial connections among them that truly defines the educated person.

Bataille’s and Gradwohl’s paper mirrors my own experiences in team teaching both a black American culture course in the late sixties and an ethnic-minorities course soon after. Often the insights of the historian, the sociologist, and the psychologist triggered new connections and opened stimulating new paths for me in my own American literature specialties.

Also, I love the pragmatic considerations in all of these papers. They say—let’s not be ivory-tower scholars feeding the “academic criticism” industry, but let’s get our students to look at the real world with open and alert eyes. And let’s look at it directly and unflinchingly, so that we find out the real truths and not the managed, jingoistic distortions of much of our media pap. In Frankenberg’s paper I was glad to see some emphasis on the relationship of the importance of race to the feminist movement. Further, I did admire the trenchant attack on the monstrous and morally filthy “White Student Union” comic (!) strip; she analyzed it brilliantly and she thoroughly eviscerated its carcass. She also made mention in an aside of women and sports; I teach a course called “Sports in American Life” and I discovered how the NCAA, a male-dominated group, did a hatchet job on the AIAW, a female, idealistic group. It is a perfect paradigm for the way a strong male organization, powered by its enormous income, destroyed a female organization.

Ekanger’s suggestions on incorporating fieldwork into Ethnic Studies and Women’s

Studies struck me as exemplary. Her ideas about our educational system's encouraging reproduction of the ideas of the dominant society is right on the mark; pushing students into independent thought through becoming activists in areas which reveal the essential corruption of much of our social and economic system is a laudable objective. It has to be a powerful initiation and awakening for most of her students; the practice undoubtedly has a salutary effect and is a truly educational experience, in the deepest meaning of the word "education." I especially liked her ideas of using this as part of an intermediate expository writing course. It is an ingenious approach to involving the students in a worthwhile social endeavor and might create interest by the students in what they are writing about as well as how they write about it.

#### **SESSION V: "Race Relations and Institutions."**

Chair: Carlos Ortega, Sonoma State University.

##### **Kate Bolland, Smith College. "Title IX and the Struggle for a Truly Liberated Education."**

Title IX of the Education Amendment of 1972 prohibits sex discrimination in education. The statute has unquestionably improved higher educational opportunities for many women. Women now receive over half the bachelor degrees conferred annually. Between 1972 and 1980, the percentage of women students in professional and graduate programs more than doubled.

Title IX has also transformed women's collegiate athletics. It provides legal recourse for women experiencing many forms of sex discrimination including discrimination against pregnant women, biased counseling and admissions policies, and overt sexual harassment.

Despite these gains, many women continue to experience inequities and persisting sex discrimination in education. Despite their hard-won gains, women of color continue to face particularly resistant barriers to equal and full participation in education. Almost all women (and men) of color remain underrepresented in higher education despite their gradually increasing numbers.

The history of Title IX suggests that only an integrated approach that acknowledges the interrelatedness of different systems of privilege and disadvantage will realize Title IX's (and other progressive legislation's) true potential. Currently, the statute is primarily addressing the needs of white middle class women. Title IX's advocates need to examine the ways in which non-gender related factors affect the opportunities of all women.

##### **Llyn De Danaan, Evergreen State College. "Margin to Center: Dynamics in a Global Classroom."**

Bell Hooks, author of *Ain't I a Woman: Black Women and Feminism* and *Feminist Theory from Margin to Center*, recently spoke about the real physical sickness white students have experienced in her classes at Oberlin after being thrown "off center" by material from the black experience presented in class. I want to use Bell Hooks's model "margin to center" to explore the phenomenological experience of the older white women in the Tacoma Evergreen program, a degree granting college in western Washington. Our anecdotal collective experience as faculty is that many of these women have difficulties being suddenly on the margin of what they perceive to be a black centered curriculum and campus. I explore the meaning of their response in the context and language of giving up the privilege of being in the center, a position these women do not know they occupy. I explore alternative faculty responses which enable these women and might enable other similarly disoriented students to move from personalized responses of felt marginality to a more generalized and productive understanding of the mechanisms of domination and oppression and their own consent and complicity in them.

##### **Farrell J. Webb, New York University. "The Monster in Our House: Racism on College Campuses."**

The purpose of this study is to offer some insights into why racism has resurfaced on college campuses despite the social advancements made by all groups in this country. I examine the theoretical postulates of racism and then discuss how this concept imbeds itself into the major institutional fibers. I show how despite a pronounced commitment to eliminate racism, institutions of higher learning are in fact sending double messages.

This study is based on content methodology. Such things as the number of ethnic study course offerings (any courses focused on ethnic groups, minorities and women where such courses are listed as being interdisciplinary or in their own department); the number of racial incidents on each campus; as well as data on the minority

population (administration, faculty and student bodies) of these institutions is examined. I establish the link between the data and my original theory about competing agendas on college campuses.

It is too early to tell what the results will show, but I am convinced from a preliminary review of data on campus unrest that there is a growing issue of racism. Furthermore, America's colleges and universities are not ready to acknowledge that there is a problem and little is done to educate faculty, students, and administrators about how to address group differences. I conclude by offering some recommendations about what can be done about the problem of racism on our campuses as well as offer some long term proposals on how to have positive learning experience from our recent failures.

**Jonathan A. Majak, University of Wisconsin, LaCrosse. "Allan Bloom on Race Relations in Academe: The Closing of an American Mind."**

Educational reform has become a popular cause in the 1980s. This need for reform may be indicative of a general uneasiness about the future and a lack of confidence in the so-called Reagan prosperity. Of all the recent books on higher education, none has received so much publicity as Allan Bloom's controversial book, *The Closing of the American Mind*. In this paper, I focus my analysis on two aspects of Bloom's critique of higher education: first, his analysis of race relations, particularly his assertion that black students are now the ones engaged in racial separatism. Second, he claims that black studies have essentially failed.

**Respondent: James H. Williams, California State Polytechnic University, Pomona.**

#### **SESSION VI: "Traditional Politics."**

**Chair: Lawrence Estrada, Colorado State University.**

**Patricia J. Hennessey and Eugene R. Declercq, Merrimack College Urban Institute. "Comparative Cultures of the Peoples of Lawrence."**

*Comparative Cultures of the Peoples of Lawrence* is an interdisciplinary project using a variety of media to educate to reduce ethnic division. A team of faculty and administrators have completed an original, professionally produced 45 minute video on the history and development of the city of Lawrence. The video entitled "Dreams and Plans: Newcomers to Lawrence," has been produced in conjunction with a workshop for city leaders. Utilizing hundreds of period pictures, current footage of the city, and in-depth interviews with immigrant residents, the production places current controversies in an historical context.

"Dreams and Plans" will form the basis of a series of workshops held at the Institute for city leaders, teachers, police and other city officials. The goal of the workshops, and a book that will be written by the faculty team that produced the video, will be to help these decision makers place the work they now do in perspective. The sessions will also give them an opportunity to discuss how Lawrence can draw on the myriad lessons from its past to better cope with the challenges of its future.

**David L. Hood and Henry V. Muse, Norwich University. "Rival Models of Ethnic Politics: Italian and Polish Voting Behavior of Erie, Pennsylvania."**

This study examines three major paradigms which furnish rival explanations for the phenomenon of ethnicity in American politics: assimilation, ethnic mobilization, and coalition-building. Assimilation Theory, articulated by Robert Dahl, predicts that with time and ethnic group upward mobility ethnicity as a factor in American political behavior will decline after a peak and eventually be replaced by socioeconomic interest. Ethnic Mobilization Theory, described by Raymond Wolfinger, suggests that the impact of ethnicity on political behavior would not wane after an initial peak and could continue to play a role in the voting decisions of later generation ethnic Americans. Coalition-building, enunciated by Michael Haas, suggests that ethnic voting behavior has always been an important factor in politics and continues to impact the vote decision as ethnic groups align themselves into voting blocs. This study furnishes a comparison of these three theories, focusing attention on Polish-Americans and Italian-Americans in Erie, Pennsylvania.

**Margaret Duncan, Colorado State University. "Pacific Salmon and Steelhead: Ethnic Politics and Environmentalism."**

**Respondent: Otis Scott, California State University, Sacramento.**

Patricia Hennessey on the subject of the peoples of Lawrence, Massachusetts, provided an instructive video tape. Basically, she offered an ethno-biographic history depicting some of the fifty-four ethnic groups settling in Lawrence, Massachusetts.

This was technically an interesting presentation. Hennessey develops a visual backdrop against which we can assess contemporary ethnic group relations in Lawrence, Massachusetts. She does this by establishing that early on Lawrence was planned as a textile community and that immigrants, largely from western Europe, were encouraged to migrate to Lawrence for the purposes of working in the several textile industries. One of the interesting human aspects of this story is that the social engineers knew that the workers, indeed those residing in and about Lawrence, would be a very heterogeneous group, and that it would be in the best interests of production if steps were taken to minimize inter-ethnic conflict.

Although the video presentation is somewhat silent on how this was accomplished, apparently the owners and operators of the mills and the city leadership of the day were relatively successful in this regard. Inasmuch as Hennessey noted that contemporary inter-ethnic relations in Lawrence are in need of much improvement, the approaches used in an earlier time may need revisiting.

The presentation by Margaret Duncan, "Pacific Salmon and Steelhead: Ethnic Politics and Environmentalism," highlights the continuing struggle between people indigenous to these lands and those who have sought to displace indigenous people. Specifically, Duncan develops the point that social policy has had the effect of disrupting the lives of Native Americans. Drawing on specific examples of the treaty rights Native American people have had to fish for salmon and steelhead in the Northwest, she informs us as to how the interests of Native Americans and the interests of non-Native Americans have clashed over the years.

The substance of Duncan's paper is noteworthy. She points out just how delicate is the ecosystem within which the salmon and steelhead function and how native people, over the long generations, have tended to abide by the natural needs of these two fish. Moreover, she tells us that with the incursion by commercial fishermen and insensitive public policy makers, that the natural balance needed by the fish is being disrupted. Moreover, she indicates the consequences of such a disruption on both native people whose life sustenance depends upon the fish, and for commercial fishermen whose livelihoods similarly depend upon their catches.

This age-old struggle between two groups of people functioning within two distinct and competing cosmological systems portend much of the same kind of conflict into the near future. Duncan intimates that native people will need a more assertive presence by public policy makers, advocates for Native Americans and particularly the federal courts if the treaty rights to the fair share catches by Native Americans are to be observed. Duncan finally suggests that native people in the protection of their treaty rights can be expected to become much more aggressive in pursuing their interests.

David Hood sets out to explore and otherwise account for factors which have contributed to the long-standing coalitions among Euro-ethnic politicos—namely, Italian, Polish, Irish and German Catholic, each group having played an important role in controlling municipal politics in Erie, Pennsylvania.

Of particular concern to Hood is the long-standing alliance between the Italian and Polish Democrats, especially since these two ethnic groups have themselves forged a coalition, one which has been a force in municipal politics since 1951. The alliance is particularly interesting inasmuch as Poles have tended to focus their electoral interests on state-wide offices while Italians have directed their energies towards neighborhood and municipal politics. The focus of Hood's study is on electoral behavior, i.e., the extent to which ethnic group bloc solidarity can be discerned in electoral arenas.

Hood's methodological approach to determining the role of ethnicity in shaping ethnic group political behavior is sound and is in keeping with the heuristic concern raised by a number of a recent generation of political scientists. I'm reminded of the fresh study of the role played by race and ethnicity in Chicago politics authored by Diane Pinderhughes, (*Race and Ethnicity in Chicago Politics*, 1987). In this study, Pinderhughes raises similar questions which bear on understanding the forces shaping the political involvement of African Americans, Italians, and Poles in Chicago municipal politics.

It would have been additionally valuable had some attention been given to the role of policy forces in shaping coalition—mobilization and assimilation. That is, to what extent have policy issues shaped behavior-response by Poles and Italians? To what extent have these groups been mobilized by a mutual concern for policy advantages in the political arena? Is patronage or anticipation of patronage sufficient to maintaining

coalitions?

Hood's study demonstrates that the mobilization model is the explanatory tool best representing electoral behavior among Americans of Polish and Italian descent in Erie. His study challenges theory builders to develop analytical and descriptive models which better represent the reality of ethnic based political behavior. Hood's effort is a good step in this direction.

## **SESSION VII: "Interdisciplinary History in Ethnic Studies."**

Chair: Ashton Welch, Creighton University

### **Elizabeth Salas, University of Washington. "African and Afro-Mestiza Soldaderas in Mexican History and Myth."**

The presence of women in Mexican revolts and wars as *soldaderas* (fighters and camp followers) is often an overlooked aspect of Mexican history. Further complicating this general topic is the search for the African and Afro-mestiza woman in warfare. Like thousands of other women, Afro-mestizas were well integrated into the ranks of the soldaderas fighting or following troops from the Spanish Conquest and all subsequent wars. But at other times, African and Afro-mestiza soldaderas fought with their gender counterparts against slavery, especially during the Spanish occupation of Mexico from 1519-1821.

### **W.M. Akalou, Texas Southern University. "Historians and Geographers: A Consumer-Producer Relationship in Ethnic Studies."**

Historians are generally concerned with unique events and they regard the uniqueness of particular events as being of prime interest. The historian is fundamentally concerned with providing a rational explanation for a particular event and this involves establishing what was the rationalization behind a particular decision or set of decisions. Explanation does not involve an appeal to any set of laws, but involves showing that a particular person or group of people had a rational reason for acting in a particular time. Once these regional reasons have been discovered, the historian has completed the task. Geographers on the other hand assume, some even believe, that the phenomena they study are subject to universal laws. As a consequence they have been more inclined to deal with their tasks by employing generalizations, principles, and scientific models. Often they cross interdisciplinary boundaries in search of concepts on which to base their theories. Given this experience, the geographer's disposition toward statistical methods and considering his/her traditional tool (maps) for analyzing and displaying empirical data, the collaboration of history and geography can enhance both the disciplines and the goals of research in ethnic study. The potential for this collaborative effort will be explored by utilizing materials from the writer's ongoing research on Ethiopian migrants in the United States.

### **James L. Gray, Indiana University of Pennsylvania. "Culture, Gender, and the Slave Narrative."**

Pairing Harriet A. Jacob's *Incidents in the Life of a Slave Girl, Written by Herself* with Frederick Douglass's *Narrative of the Life of Frederick Douglass, an American Slave, Written by Himself* permits us to examine both their historical and literary value, and the way they criticize some cultural values and challenge the universal validity of other commonly held cultural assumptions. Douglass emphasized broad concerns with such matters as region, education, and politics, and focused on the individual's assertion and development of the self, whereas Jacobs emphasized family, social, and community concerns, focusing on the network of relationships between individuals.

### **Cary Wintz, Texas Southern University. "Blacks in the Early Twentieth Century: The Application of History to the Study of Black Literary Activity, 1900-1935."**

The Harlem Renaissance has been analyzed in great detail by literary scholars, biographers, and cultural historians. As a result, scholars are now well aware of the work of the black novelists and poets of that period and the role that they played in American black literary and intellectual life. Little attention, however, has been focused on the relationship between black writers and the white dominated publishing industry, and the role that this relationship played on the literary movement. This



paper suggests that the changing nature of the American book-publishing industry—especially the link between several emerging New York publishing houses and the civil rights movements—played a major role in the emergence of the Harlem Renaissance, and explains the relative success that Renaissance writers enjoyed in contrast to the obscurity that befell most of their literary predecessors.

Respondent: Ashton Welch, Creighton University.

Papers for the panel “Interdisciplinary History in Ethnic Studies” underscored advantages of interdisciplinary approaches for ethnic studies. Aspects of history, anthropology, sociology, music, and art intersected in Salas’s “African and Afro-Mestiza Soldaderas in Mexican History and Myth.” She demonstrated convincingly that race and gender considerations are important criteria for understanding the numerous insurrections against slavery in Mexico and for analyzing Mexican history. As slaves African women in Mexico fought against harsh conditions. In freedom they had to fight against measures designed to give them an identity separate and unique from Indian and Spanish women. The struggles continued into recent times. Mexicans almost routinely ascribed the non-feminine traits of assertiveness and bellicosity to Afro-Mexican women. Some visual artists reinterpret reality to make Afro-Mexican women conform with cultural stereotypes. In many spheres Afro-Mexican females continue to incur more gender oppression than racial discrimination.

Wintz’s paper also has implications for the humanities and the social sciences. He writes that the connection between the publishing industry and the blossoming of black writers in the early twentieth century is severely overlooked. He posits that the evolving nature of the American publishing industry, especially New York publishers with links to the civil rights movement, played a critical function in the rise of the Black Renaissance and explains the success that major Renaissance writers savored in contrast to the relative anonymity that shrouded most of their literary forerunners.

Before the First World War black literati were frustrated by the herculean task of placing their work with a major publisher who took black literature earnestly enough to publish and promote it. This situation changed dramatically in the period between the two World Wars. White publishers, literary agents, and magazines began to solicit manuscripts by black writers and even competed for the right to print some of them. By the end of the 1930s significant black writers were almost totally dependent on the white agents, promoters, and publishers for the printing, distribution and promotion of their works, though most black writers still depended upon black publishers, promoters, and civil rights agencies to get their works before the public or promoted themselves and their writings. Men such as Charles W. Chestnutt, Countee Cullen, and Paul Lawrence Dunbar who were able to find white backers or sponsors became successful. Those such as James Edwin Campbell and Raymond Dandridge and black women labored in relative obscurity.

Many of the white publishers, agents, and promoters of black writers also had links to the nascent civil rights movement. A number of those well-connected whites were well known as members of the political left as well as advocates of racial justice for blacks and Native Americans. Still, white publishing houses continued to be governed by southern sensitivities. They remained reluctant to publish works by blacks which dealt overtly with racial themes or social issues. In that climate some black writers masked their social criticism and blunted their characterization of racial themes.

Akalou, a geographer, presented a paradigm for closer intersections between history and geography. He asserted that though geographers and historians are concerned with dimensions of human experiences they have not discerned the advantage of working together or appreciated the utility of a symbiotic association. Historical geography is clearly a sphere where both geographers and historians could institute desirable collaboration. The opportunity is lost however because of the manner in which the subject is treated: “the voluntary and involuntary nature of movement in time and space,” and “the very training of practitioners of the two disciplines.” Among others, this failure limits the use of diffusion theories and models which can enhance our comprehension of integration of ethnic groups into larger communities and, as such, has critical implications for ethnic studies.

#### **SESSION X: “Armenian Women: The Second Word.”**

Presenters: Margaret Bedrosian, University of California, Davis, and Arlene Avakian, University of Massachusetts.

This panel explores central questions which have yet to be addressed about Armenian American women. The panel deals with this subject from an interdisciplinary perspective and takes up the following range of subjects: Armenian

American feminism—what is it? What are the body images which have shaped Armenian American women and how have these images helped or hindered their social and psychological development? What contributions have the collecting of photographs and oral histories made to our understanding of Armenian women? How can interdisciplinary research contribute to a better understanding of Armenian American women?

#### **SESSION XI: “Ethnic Studies Programs: Establishing Direction and Institutionalization”**

Chair: Talmadge Anderson, Washington State University

Barbara L. Hiura, University of California, Berkeley. **“Ethnicity in America: Interdisciplinary Approaches in the Ethnic Studies Program at UC Berkeley.”**

During the 1960s and 1970s on the heels of the civil rights movement, social and political unrest continued at colleges and universities with the cry for relevant education. Third world students at San Francisco State and the University of California struck and boycotted classes in order to establish “third world studies” and ethnic studies programs. Programs were established. However, Charles Irby viewed the first decade in ethnic studies... “as one where there was no real vision; no theory for providing linkages within a framework of strategies for attaining ‘the prize’ was developed because ethnic and minority studies proponents had no vision of what the prize ought to be.” Programs suffered from entrenchment and attrition.

The 1980s brought a new wave of conservatism and with Allan Bloom’s new treatise on *The Closing of the American Mind*, we find a return to basic education viewing such extravagances as ethnic studies programs as unimportant when students are not acquiring basic knowledge from the so-called literary “masters.” At the same time we are witnessing a rise in campus racism from Yale to Stanford. Ethnic studies, rather than being an extravagance, is a necessity.

The Ethnic Studies Program at the University of California, Berkeley, attempts to utilize an interdisciplinary approach in understanding race and ethnicity in America. This paper addresses how Berkeley’s Ethnic Studies Program uses an interdisciplinary method in its courses and why this program expands rather than limits the field of enquiry.

Angeline Jamison-Hall, University of Cincinnati. **“Black Studies and the Politics of the Academic Community.”**

Although several black studies departments and programs are alive and well, they are definitely not without their problems. The debate over academic legitimacy still persists, institutional resources are limited, recommendations for academic collaboration with other departments are usually met with resistance, expectations and demands of faculty in black studies are much greater than those of traditional departments and in many institutions where there are degree-granting departments, students are often reluctant to consider black studies as a possible major. These are some of the problems now confronting black studies, and interestingly, many of them are similar to those existing fifteen to twenty years ago.

What has changed, though, is the academic community, the context in which these departments and programs vie for growth and expansion. This is 1988, not 1968, and the politics of the current academy are not what they were twenty years ago, nor are the motivations which governed such business as budget allocation, quality of life questions, and other administrative concerns during the peak years. Dramatic changes have taken place in the academic environment, and departments and programs must keep abreast of these changes in order to make informed decisions in the planning process.

The purpose of this paper is to delineate and analyze the characteristics of the current academic environment in which black studies departments exist. Such peculiarities as the changing demographics and politics of the student population, attitudes of faculty and administrators, education as big business and the conservative swing of the entire academy will be examined and analyzed in light of its impact on black studies.

It is not enough to discuss the problems confronting black studies departments in this changing academic community. The challenge is to outline directions for the departments in this changing community, with particular emphasis on goals and objectives, and to discuss avenues by which the goals and objectives might be achieved.

Robert L. Perry and Ernest A. Champion, Bowling Green University.

## **“Institutionalizing Ethnic Studies, As We Approach the 21st Century.”**

The demographic changes that will take place by the 21st century will impact upon higher education in the United States. Ethnic studies programs and departments that have survived into the 1980s will play a significant role in transforming the undergraduate curriculum, reflecting the diversity that is inherent in American society. An Euro-centric, Anglo-European world view must give way to a more realistic, multidimensional view of the world. In order for this to happen, ethnic studies departments and programs must provide leadership for courses in cultural diversity across the curriculum by institutionalizing ethnic studies through a multi-disciplinary approach.

### **Jesse M. Vazquez, Queens College, CUNY. “Towards the Multicultural Enrichment of a School of Education Curriculum: A Preliminary Report.”**

The place where the prospective teacher receives his/her initiation into the ways of the professional educator is in our schools of education, for it is in the pre-professional training sequence that the future educator (teacher, counselor, school psychologist, administrator), either does, or does not sensitize himself/herself to the complexities, subtleties and impact of race, culture, and language on the education process. The task of the education faculty, therefore, is to lay down a solid foundation in this very critical area of preparation. The purpose of this paper is to report on how one school of education, in a large urban university, is beginning to take initial steps which will enable its faculty to broaden and enrich the cultural content of the existing teacher education curriculum. Our objective is to evolve a multicultural curriculum approach which acknowledges the complexities and importance of this issue, and at the same time reflects the increasing diversity in our communities and in our schools. This paper represents one section of a three-part preliminary report on the first steps taken toward realizing that long-range objective.

Respondent: James H. Bracy, California State University, Northridge.

## **SESSION XII: “International Perspectives Within Ethnic Studies.”**

Chair: Cary Wintz, Texas Southern University

### **Rosemary Stevenson, University of Illinois, Champagne. “Caribbean Studies: A Proposal for a Three-Course Sequence of Interdisciplinary Readings.”**

Although the Caribbean region is an area of historical, economic, and political importance to the United States and Canada, most colleges and universities in North America do not have formal Caribbean Studies programs. The responsibility for teaching about this important region sometimes falls between the academic cracks of Latin American Studies and Black Studies. It is for these academic institutions which have no formal Caribbean Studies component that this three course sequence based on interdisciplinary readings is proposed. The readings offered in introductory, intermediate, and advanced courses have been selected from a variety of disciplines and range from fiction and poetry to history and current politics. They cover the entire Caribbean region, including those central and South American countries which are politically and culturally with the region's island nations.

### **Emmanuel S. Nelson, State University of New York, Cortland. “Reclaiming the Aboriginal Past: Black Voice in Australian Literature.”**

Literacy, historically, has enabled white Australians to produce texts in which they position themselves centrally and marginalize, denigrate, and dismiss the Aboriginal participation in the Australian experience. Aboriginal orality was unable to counter the colonialist assumptions inscribed in those white-authored discourses. Recently there has been an emergence of an Aboriginal cultural and literary politics. A primary concern of black Australian writers so far has been to reclaim the Aboriginal past and to re-establish meaningful spiritual connections with it in order to give legitimacy and contemporary relevance to individual/collective Aboriginal cultural identity.

### **Sayed Maulana, University of Washington. “Language Learning: A Cultural Experience.”**

In this paper, I discuss the importance of cultural experience in the American Ethnic Studies Program especially as it relates to Afro-American experience. Because language is a medium in which culture is expressed, it is undoubtedly the best way for

students to experience a culture through thinking and speaking. As a Swahili language instructor, I strongly believe it is very important, especially to the Afro-American students, to be given an opportunity to study this African language if they are to gain a complete African-American cultural experience.

Respondent: Louise Mayo, County College of Morris.

### **SESSION XIII: "Ethnicity, Women and Education."**

Chair: Barbara L. Hiura, University of California, Berkeley.

#### **Jan Clemmer, Brigham Young University. "American Indian Women and Education: Blessing or Curse?"**

Is too much education a blessing or a curse for American Indian women? This paper presents an overview of concerns of American Indian women who strive for academic excellence, yet seemingly become estranged from their tribal people.

#### **Shirley Yee, Lewis and Clark State College. "Black Women and Education in the United States, 1830-1860: A Case Study of the Impact of Feminist Methodology on Afro-American Women's History."**

This paper demonstrates the way feminist methodology has broadened our understanding of race and ethnicity in American history. The study of black women's education carries implications for both research/methodology and the teaching of race and ethnicity in the classroom. First, it reveals the complexity of race/gender dynamics in the lives of black women in particular, while, at the same time, providing insight into the intersection of gender and race in the experiences of "women of color" in general. Second, this study underscores the challenges facing educators for re-writing history so that it more closely reflects the complexity of the human experience when such factors as gender, race, and class are considered.

#### **Patricia Keith and Carole Simon-Smolinski, Lewis and Clark State College. "An Interdisciplinary Approach to the Study of Ethnic Women in the United States."**

The current national debate focusing on the need for college curriculum to take a multicultural, multi-ethnic view is generally conducted in terms of economic or political realities and visions. "Women in the Twentieth Century," an interdisciplinary, team taught, upper-division course, shifts the terms of the debate and considers issues facing women in this century through a framework of ethical questioning and reasoning. The course requires reading in fiction, non-fiction, and poetry (*Third Woman* and *This Bridge Called My Back*) and in personal narratives and primary historical documents (*American Working Women*) in order to acquaint students with issues faced by women of diverse ethnic backgrounds in the United States and elsewhere. Major considerations in designing the course were the homogeneous student body (white, middle- and working-class) and the absence of a transformed curriculum (that is to say, little or no attention to women and ethnic minorities) in lower-division courses. Because of the emphasis on ethical questioning and the hope that students will achieve the sort of ethical maturity that will allow them to clarify values on a wide range of value levels—both personal and public—many techniques for involving students actively in their learning are included: large and small group discussions, response papers, a self-evaluation essay, collaborative book reviews and seminar papers.

#### **Catherine Udall, Arizona State University. "Gertrude Bonnin's Feminist Approach to Indian Reform."**

Gertrude Simmons Bonnin was an important figure in American Indian activism in the early part of this century. While her goal was opportunity for all American Indians, male and female alike, her most effective reform work was either aimed at or carried out with the assistance of other women. While Bonnin most likely did not see herself as a feminist, she held the idea that women should play an important role in the advancement of American Indians long before she began her work as an activist. This study examines this theme in her early fictional writings and correspondence, discusses her work among the women of the Uintah and Ouray Reservation, her proposals for reforming the federal Indian system, and her important association with the General Federation of Women's Clubs of America.

Respondent: Louise Mayo, County College of Morris.

These four papers are fine examples of the richness in the field of ethnic women's studies. At a time when conservatives have mounted a concerted attack against such "frills," these presenters once again illustrate the multiplicity of approaches possible in this area. Keith and Simon-Smolinski have shown that multiethnic inter-

disciplinary course in women's studies can successfully appeal to a largely white, lower-middle class student body. We could all benefit from sharing their reading lists. Clemmer has presented us with an intriguing taste of her larger project dealing with Native American women's autobiographies. Her provocative discussion of the paradox of education for any group which seeks both to preserve its own culture and succeed in the larger society leads to further questions and anticipation of the full study. The two historical papers by Udall and Yee show that similar issues have long existed in the world. Gertrude Bonnin and the black women abolitionists sought to "uplift" their own people. Their struggles pose the further issue of the interrelationship and potential conflict between ideology and reality, an issue which may still be central. All of these papers indicate the outstanding work being done in this field and the potential for further study.

#### **SESSION XIV: "Social Problems in Ethnic Communities"**

**Joseph W. Scott, University of Washington. "Social, Psychological, and Biological Forces Driving Black Teenage Pregnancy: A Causal Model."**

Black teenage pregnancy is a product of unrealized desires, misdirected values, and fortuitous happenings of biology. Teenagers believe in, and strive for, "Love"; they negotiate sex, conjure up hopes and make plans for the future, but because they do not contracept successfully, biological forces interrupt the process which they have in mind and they do not necessarily realize their strivings or their plans.

**Ella Phillips Lacey, Southern Illinois University. "Frameworks for Assessing Concerns of Adolescent Pregnancy."**

It is perhaps due to a history that has included stereotyping, subjugation, and volatility between selected racial and ethnic groups, that associations involving race and/or ethnicity with health or social service problems are often regarded with bland acceptance rather than assessed critically. Such is the case with adolescent pregnancy. While trends for pregnancy are quite different between black and white adolescent females, our social milieu allows tacit acceptance of invalid pronouncements and generalizations. Despite the presence of data that shows a sustained pattern of decreased pregnancy rates among black adolescent females, there is a persistent notion that black adolescent pregnancies are continually climbing. Refutation of such a fallacy requires interdisciplinary consideration of the problem basis. This paper includes presentation and evaluation of a variety of problem bases that underlie concerns about adolescent pregnancy including economic, social, moral, and racial perspectives. Consideration of actual trends are supplemented with vignettes in problem framing. The paper provides frameworks for critical assessment of racially and ethnically inflamed issues of adolescent pregnancy.

**Glen M. Kraig, California State University, San Bernardino. "Los Angeles Gang Violence: In Context."**

This report examines the wave of gang violence that currently plagues Los Angeles County. It is divided into three parts. The first part examines the violence as it is and some of the antecedents of the current situation in order to give some perspective to the situation. The second part views the situation from a sociological perspective, suggesting some factors that cause and contribute to the situation. Finally, suggestions are made that could help to alleviate the problem.

#### **SESSION XVI: "Ethnic Youth and Education."**

**Chair: James H. Williams, California State Polytechnic University, Pomona.**

**C. Garn Coombs, Brigham Young University. "Twelve Million Youth at Risk: Implications of Multicultural Education."**

A million dropouts per year means that today from preschool to high school there are twelve million students who will become dropouts by the year 2000. A disproportionate number of these students are minority youth and children of poverty. Twenty years ago educators developed programs to help these students but the lessons were not learned, so today the nation has rediscovered youth at risk. The dropout problem extends beyond the public schools into higher education and teacher education and represents serious economic, social and political problems for our society. This is a problem that can no longer be ignored.

**Silvester J. Brito, University of Wyoming. "Chicano Literature: Monitor of Stability and Change."**

The purpose of this presentation is to examine the state and nature of contemporary Chicano literature in light of its past as well as its future in the western literary world.

Within this context it can be postulated that Chicano literature is a viable vehicle for measuring stability and change of the ever developing Chicano community within the dominant ranks of Anglo-American society.

**Elizabeth Whalley, San Francisco State University. "ESL Student Attitudes Towards Cross-Cultural Marriage."**

Within the last forty years in modern societies there have been enormous changes in attitude toward premarital relations. One reason that attitudes in urban industrial societies have changed is that there is greater heterosexual contact on a day-to-day basis: more women are working outside the home, and more women are going to college and graduate school. Even in traditional societies there has been an increase in opportunity for premarital social contacts.

While research has been done on the changing attitudes of students around the world, for example, India and Taiwan, little has been done in the U.S. The research described here investigates the attitudes towards cross-cultural marriage held by ESL (English as a Second Language) college undergraduate students studying in the U.S.

Eighty-two students representing nine countries (Peru, Korea, Philippines, Turkey, Vietnam, Italy, Mexico and Poland) responded to the questionnaire. The participants, most of whom are permanent residents or immigrants, were asked about their current social practices (e.g. "How often do you eat lunch with someone from another country?"), whether or not they would marry someone from a cultural background which is different from theirs and if their attitudes toward cross-cultural marriage are different from their parents.

Results showed striking differences between males and females. These results will be compared to attitudes held by a similar native English-speaking student population.

**Audrey Wright, Seattle Central Community College. "Cultural Thought Patterns and Interdisciplinary Settings."**

Respondent: James H. Williams, California State Polytechnic University, Pomona.

Coombs's presentation examines a most timely and critical topic. A sense of urgency and compassion is clearly exemplified in Coombs's presentation. Perhaps, the strongest aspect of this paper is the review of the literature on the subject. Certainly, all of the contemporary research on this issue presents a compelling cause for immediate action. The major weakness in Coombs' paper is his lack of details or specificity relative to creative ideas and/or solutions. The proposed ideas cited in his paper are somewhat superficial. A 1987 report titled "Caught in the Middle: Educational Reform for Young Adolescents in California Public Schools" was mentioned as one way to impact the problem. The following statement was quoted from this report:

The cost of dropping out of school should become required reading for every middle grade student. Those who can't read should have the data read to them.

This is a most absurd notion given the current psycho-social dynamics of inner city classrooms (K-12). The largest concentration of "at risk students" reside in inner cities and large suburban communities. The proliferation of drugs and drug dealing, gang activities, and a very serious lack of self-esteem would render such an approach an exercise in futility.

The root cause of the problems which have placed minority youth at risk is racism. The time for story telling is over. Minority students do not need to have statistics read to them. Rather, those of us who profess to be learned, erudite humans must demand that curricula, K-12, help students acquire the knowledge, values, and skills they need, to participate in social change so that victimized and excluded ethnic and racial groups can become full participants in this society.

With reference to Brito's paper, H.L. Mencken once said that a great literature is chiefly the product of inquiring minds in revolt against the immovable certainties of the nation. Brito's opening statement validates this point. Brito asserts that "Chicano literature is like all its related genres, a written form attempting to express its peoples' needs, feelings and socio-historical development."

Chicano literature and folklore is dynamic and complex. One of the most exciting and challenging ways to learn about culture is to study the literature and folklore of that culture. One of the most significant points in this paper is that Chicano literature often reflects multicultural experiences which are nurtured in historical contexts.

Whalley's paper focused on a time honored and controversial subject — attitudes toward cross-cultural marriage. The significant contribution is that Whalley's study focused on ESL student attitudes. Historically, the most popular groups studied, in

terms of cross-cultural marriage, have been marriage and marital attitudes between blacks and whites. Of equal significance is the possibility that the long term impact of cross-cultural marriages may result in a redefinition of such anthropological and psycho-political terms like race, ethnic groups, ethnicity and "people of color."

#### **SESSION XVII: "Institutional Support for Ethnic Studies"**

Chair: Miguel Carranza, University of Nebraska.

##### **P. Rudy Mattai, University of Tennessee at Martin. "Cultural Constraints to the Integration of Multicultural Education into the Curricula of Rural Southern Colleges and Universities."**

Undoubtedly, the cultural mosaic of the American society is not very evident in the rural South. To a great extent, the cultural diversity that is manifested in the plurality of racial and ethnic groups is somehow unaccentuated and downplayed and is incredibly expressed in oversimplistic terms. The social stratification that follows is built primarily on an interesting duality, rural vs. urban and black vs. white. This duality is buttressed by place of birth, i.e. those who are born in the South are seen as special, if not ideal, inhabitants.

This school of thought is much more prevalent among Southern dwellers in the rural areas and has a tremendous influence on the formal educational institutions. Not only is the misconception that what is Anglo-American is in fact American an entrenched variable in the curriculum, but it is very evident in the thought-patterns of students and faculty alike. To further exacerbate the situation, there seems to be no great need to infuse multicultural components into the curriculum.

This paper examines some of the cultural constraints on the integration of multicultural education in the curricula of small rural Southern colleges and universities. It looks at ways in which these constraints may be dealt with and how continuing education units may be the vanguard in causing changes in thought processes amenable to multicultural aspects.

##### **James A. Chambers, Washington State University. "Maximizing Institutional Support for Ethnic Programs."**

Group identification and attitudes have had a significant impact on the public policies of American universities and colleges. However, ethnocentricity has bifurcated resources and policies and fostered ethnic alienation. This paper addresses the need for transition from the parochial course processes which differentiate and segment life experiences of the ethnic students to one which focuses on interest aggregation. The purpose is to more rationally effect university policies concerning ethnic studies.

Respondent: Margaret Duncan, Colorado State University.

Three papers, each concerned with structural and policy issues at various levels, were presented at this session. James Chambers, in "Maximizing Institutional Support for Ethnic Programs," advocates interest aggregation and coalition building among proponents of ethnic studies in order to achieve more rational policy in an era of scarce resources. Rudy Mattai presented a paper entitled "Cultural Constraints to the Integration of Multicultural Education into the Curricula of Rural Southern Colleges and Universities." Drawing extensively upon the literature, he addresses patterns of resistance to multicultural education in the South and recommends broader outreach by universities toward the infusion of multicultural values throughout the community. Sayed Mohammed Maulana, concerned with the transmission of cultural values through language, discusses creative teaching approaches, drawing upon the literature and his experience as an instructor of Ki Swahili at the University of Washington.

The introduction of a required course on American Cultures for all undergraduates of the University of California by 1993 was accompanied by an acknowledgement of demographic changes in the U.S. population. Optimistically, policy changes will result in increased resources and compatible structural arrangements to ensure that the rich cultural diversity and values among ethnic and other minorities will be transmitted in the classroom and beyond. A realistic appraisal of the experience of minority groups and the history of ethnic studies, however, suggests that the challenge is of enormous proportion, and will require serious and continuing work on the part of administrators and faculty nationally.

Chambers reminds us that attitude change must be measured and monitored. In discussing a survey of students at Portland State University, he warns that lapses into "old associations and attitudes" toward ethnic groups can occur among white students

after course completion. He concludes that a restructuring of programs within a policy framework which guards against the "one course is sufficient; our job is done" mentality is necessary. Educators will be interested not only in his argument and data but in his survey instrument as well. Mattai is equally concerned with attitude change. While he focuses on the Southern environment, his deeper exploration into the literature serves to remind us of the persistence of institutional patterns which are inimical to the transmission of multicultural values. Regardless of the region, it behooves us to take note of his investigation of "knowledge managers" who subconsciously or otherwise adhere to selective traditions and hidden curricula which serve narrow, racist values. Nativistic sentiments and support for "English only" legislation are not, after all, confined to the South. Nor is it sufficient to limit ourselves to achieving some degree of attitude change among students. Rather, Mattai suggests that the onus is on faculty and administrators to work through Continuing Education and other outreach programs to effect change among religious and civic groups, business organizations, and other entities. Supplanting one selective tradition with a newer, broader one is a difficult task in any part of the country. Maulana, in reviewing traditional learning methods, urges educators to provide varieties of learning activities, including role playing drama, and interpretation. Videos of students enacting family gatherings, weddings and other activities provide vehicles for students to "feel" a part of a culture at the same time that they are learning about it. The result is inspiring and leads us back to Chambers's and Mattai's concerns about enduring attitude change pursuant to exposure to multicultural values. As involved as we must be in the policy issues confronting us, creative energy within the classroom infuses an enthusiasm for learning. Optimistically, enthusiasm among students will reinforce the movement for structural change at the policy making levels.

Maulana, in reviewing the development of Ki Swahili as a major language of Sub-Saharan Africa, reminds us that it embraces inherited and adopted parts. So it is with the national experience of this country. We have inevitably inherited and adopted parts of our culture from one another — in music, language, laughter, and perception. The challenge, so long after the fact, is that of positive recognition and transmission. The insights and recommendations of each of these papers represent serious contributions to our understanding and strategies.

#### **SESSION XVIII: "American Indians: Religion and Society."**

Chair: Gretchen M. Bataille, Arizona State University

Richard F. Fleck, State University of New York, Cortland. **"Sacredness of Mountains in Native American Cultures."**

Walter Yeeling Evans-Wentz' study *Cuchama and Sacred Mountains* (1981) has explored the significance of Mount Cuchama to the Indians of southern California and northern Mexico and mountains in general to people around the globe. As the Himalayas are sacred to the religions of Asia, the mountains throughout North America hold sacred meaning for tribes from coast to coast. This paper concentrates on four different but representative mountainous regions in America not examined by Evans-Wentz from the Southwest to the Northeast in light of their spiritual significance to the Hopi, Puyallup, Lakota, and Penobscot peoples of Arizona, Washington, South Dakota, and Maine respectively.

Some conjecture is given regarding the nature of mountains around the globe (including Fuji San and Kilimanjaro) and specifically in North America which enhances a strong spiritual bond with humanity. While the Hopi and other tribes fully express that universality engendered by mountains, they lend to this universal spiritualism a rich sense of the specific locale.

Elmer R. Rusco, University of Nevada, Reno. **"Self-Determination for Indians: The Case of the Western Shoshone."**

United States law uniquely recognizes the semi-sovereign status of Native American societies within the American polity. Yet the United States government reserves to itself the right to determine which governments of Indian societies to recognize. In recent years the Western Shoshone Nation has been organized to speak for the first time for all Western Shoshones. There remains a question of whether the federal government will acknowledge the validity of this new government, but meanwhile the nation has received some recognition in one area. It is now (although possibly only temporarily) regulating the hunting and fishing of members of the Nation within the territory covered by the Ruby Valley Treaty of 1863. How this has come about and what it portends for the sovereignty of Native American societies within the United States are of considerable importance.



Respondent: Donald Tyree, Portland State University.

**SESSION XIX: "Consolidating Ethnic Studies Programs."**

Chair: Joseph W. Scott, University of Washington.

David Mielke, Appalachian State University. **"The Appalachian State University Appalachian Studies Master's Degree Program as a Model for Other Ethnic Studies Master's Degree Programs."**

The last ten years have witnessed the demise of ethnic studies to an almost "caretaker" level. Appalachian State University has designed and implemented a unique master's degree program in Appalachian studies which the author maintains is applicable to approaches in other ethnic studies. The success of this program lies in its interdisciplinary approach and the uniqueness of the administrative and academic structure of the Appalachian studies faculty and department. This paper examines the program in terms of rationale, structure, resources, and implementation. It then offers some prescriptive solutions for application in other ethnic studies.

Joseph W. Scott, Erasmo Gamboa, Tetsuden Kashima, and Albert Black, University of Washington. **"Consolidating at the University of Washington."**

**SESSION XX: "Stereotypical Images and Marginality in Media."**

Chair: Helen MacLam, *CHOICE* Magazine.

Harold Hatt, Phillips Graduate Theological Seminary. **"From Marginalization to Participation: Racial and Gender Entrapment in *The Border* and *Ft. Apache, the Bronx*."**

This presentation uses film clips to examine two film characters who attempt to help a victim of racial and gender entrapment: Charlie Smith in *The Border* (Tony Richardson, 1982) and Officer Murphy in *Fort Apache, the Bronx* (Daniel Petrie, 1981). These two characters are studied first in terms of their relation to the system and then in terms of their relation to the individual whom they sought to help. The paper then undertakes a theological reflection on reasons for the failure of their efforts. The conclusion is that help for individuals is not adequate without systematic transformation from marginalization to participation.

Anthony J. Cortese, Illinois State University. **"Copy-Cats and Primitives: Images of Ethnic Minorities in Advertising."**

It has been ten years since the publication of *Gender Advertisements*, Erving Goffman's revealing analysis of how depictions of masculinity and femininity function socially through advertising. Goffman, in his dramaturgical approach, exposed a symbolic type of sexism and demonstrated how the structure of gender inequality is often subtly expressed. This research examines the presence of symbolic racism and explores the patterns of ethnic and racial stratification that exist in advertising. Borrowing Goffman's concepts of relative size, function ranking, ritualization of subordination, and licensed withdrawal, the present analysis utilizes a slide presentation presenting advertisements to apply and expand on these concepts.

This critical and dramaturgical approach indicates that ethnic and racial minorities tend to be portrayed as "Copy-Cats" or "Primitives" in advertising. The Copy-Cat image refers to how minorities conform to Anglo standards of beauty or "ideal" femininity or masculinity. Accordingly, the uniqueness of the black, Chicano, and Asian cultures is denied in an attempt to copy Anglo culture. These types of ads are examined from the models of assimilation, acculturation, and integration. The image of the primitive is set in sharp contrast to that of the copy-cat. Here the minority is presented as savage and untamed, with features that set him or her apart from white society. Racial characteristics and ethnic heritages are exploited; there is an attempt to socially distance minorities from Anglo culture. These types of ads are analyzed from the models of pluralism, domination and domestic colonialism. Finally, sex differences within ethnic minorities are studied to examine the extent of gender stratification.

Respondent: S.E. Solberg, University of Washington.

The theological imperative explicit in Harold Hatt's paper demands an ultimate restructuring of society brought about by a radical moral restructuring of the individual. Anthony Cortese's slide presentation of ethnic images drawn from American advertising of the twentieth century provided an implicit call for "consumer action" as evidenced by the immediate question from the floor, "What can we do about

this?"

Both presentations were "value loaded," that is, they implicitly posited the possibilities of a better or ideal world in which the vengeances of greed, selfishness and personal weakness would be transcended. The striking difference of course is that the theological imperative requires a total restructuring both social and personal; the implicit call evoked from the advertising images is to immediate effective action. My initial reaction to the two representations was pragmatic, too often when we talk about radical restructurings it is at the loss of immediate, effective action — people starve and die while jurisdictions and responsibilities are being settled. On the other hand, in the face of the gross insensitivity of our consumer society as evidenced in its advertising, the piece by piece palliative does not seem enough. And sure enough, an anticapitalist, Marxist imperative began to inform a part of the discussion. This has all led to some after the fact musings.

We too often speak to each other with implicit understandings that are either unintelligible to outsiders or are seen as hidden agendas. We have shared assumptions, shared understandings, to some extent, shared experiences that inform the camaraderie and facilitate communications within a setting such as a NAES Conference. The question is how do we share those perceptions with a larger audience, student or general?

The difficulty was illustrated in the media images chosen for illustration here, in the quick and easy co-option of valid and important themes by Hollywood, by the playing on unexpressed fears and desires with images that border on the pornographic while maintaining a stance (sometimes quite sophisticated) that is socially and politically proper for the moment. Wealth, a facile sophistication in the manipulation of images, an amoral sense of what will sell and no compunction in cannibalizing and trivializing other people's "treasures," spiritual, psychological, literary, to their own ends.

There are obviously two needs that have to be met: first, an academic or scholarly agenda to understand how this manipulation of valid themes or ethnic images takes place as well as the power of the bastardized image in the greater society, and second, a moral or ethical agenda that says why this is an evil (the Christian ethic is not the only one out there after all) and what needs to be done about it. Too often we take the second as a given while pursuing the first. Both need to be stated in order to sharpen and focus discussions, both within and without a shared community of interests.